

557. Universality of primitive demonism.
 Demonism is the
 broadest and most primitive form of religion.
 All the higher
 religions show a tendency to degenerate back to
 it. Brahmin-
 ism, Buddhism, Zoroastrianism, Mohammedanism,
 and mediaeval
 Christianity show this tendency. Greek religion is
 most remark-
 able because we find in Homer very little
 demonism. It appears,
 therefore, that in his time primitive demonism had
 been overcome.
 In the fifth century B.C. we find it coming in
 again, and in the
 fourth century it became the ruling form of
 popular religion. It
 predominated in late Greek religion, mixed with
 demonism from
 western Asia and Egypt, and passed to Rome,
 where it entered
 into primitive Christianity, combining with
 highly developed
 demonism from rabbinical Judaism. Religion
 always arises out
 of the mores. Changes in religion- are produced
 by changes in
 the mores. Religious ideas, however, in the
 next stage, are
 brought back to the mores as controlling dogmas.
 The product
 of the first stage becomes the seed in the second.
 Goblinism and
 demonism have great effect on the mores,
 probably because
 demonism is so original and universal in all
 religions, and so
 popular in its hold on the minds of all.
 Demonism furnishes
 devices of magic/sorcery, sortilege, divination,
 augury, oracles,
 etc., by which it is believed that men can get from
 the superior
 powers (spirits, demons, etc.) what they want, and
 can learn what
 is to be in the future. It therefore has the
 greatest apparatus by
 which to satisfy human needs, as they appear
 under the demon-
 istic interpretation of the world and human life.
 The most important immediate and direct
 consequences of
 demonism in the second stage, when it is brought

back to the
work of life as a normative system, are the notions of
uncleanness
and of the evil eye.

558. Uncleanness. The notion of uncleanness is
ritual. It is
not entirely irrational. Contagious diseases and
diseases which
are the result of ignorance and neglect of
sanitation give sense
to the notion. The interpretation of those
phenomena as due to
the intervention of superior powers is like the
interpretation of
other diseases as due to demons. In fact,
uncleanness is a step
towards a rational view of disease, because it
brings in secondary